the waves now carrying forward the mind to all that is holy and delightful, and again, when evil, casting it back upon a waste and barren shore. The delightful eagerness and buoyancy of the virtuous mind on the one hand, as well as the aching of the vicious man's heart on the other, proceed very much from this cause. It will appear in the next Chapter, that some of the wicked man's most maddening struggles have arisen from a desire to rid himself of this dreadful gnawing of a mind which is not at ease.

Fourthly, there is the general influence of virtuous and vicious affection upon the whole character. Independently altogether of the immediate emotions produced by virtuous affection and the contemplation of virtuous affection, and even of the immediate trains of feeling that follow, it has a general tendency to put the whole soul in a sound and healthy, and therefore in a buoyant and pleasant state. This is the most beneficent of all the effects of virtue. It arises from those nice arrangements which God hath instituted among the various powers and laws of the human mind, precisely analogous to those adjustments which we admire so much in the material world. It is by the skilful adaptation of these laws of association and feeling, one to another, that virtuous affection tends to produce a mind at ease and happy, and habitual virtue produces a soul blessed in all its moods and trains of sentiment and feeling. Peace, originating in virtue as its source, is made to shine upon the soul from all its faculties and feelings, as the light which comes from the sun reflected from and refracted in the atmosphere, shines upon the earth from every point, and in infinitely diversified colours. On the other hand, the tendency of vicious affection is to produce not only the misery which directly flows from it emotionally, and that which springs from an accusing conscience; but also to breed a disordered mind, wretched in every one of its trains of thought and

feeling, and lashing itself into greater and more unappeasable fury.

II. Besides these internal, there are also external pre-ordained consequences following from virtuous or vicious action. These spring from the pre-established harmony between the world within and the world without. These effects, like those contemplated under the former head, may be divided into various classes, according as they follow immediately or more remotely.

First, there is the immediate effect of virtuous action. As virtue consists in justice and benevolence, and modifications of